

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## DIVORCE, The Wreck of Marriage

By Evangelist John R. Rice

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."—Matt. 19:3-9.

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him, for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"—I Cor. 7:10-16.

Divorce has rapidly increased in America until now approximately one marriage out of five ends in divorce. The return of service men will greatly increase that rate. Among the reasons for this increase of divorces are a decrease of the influence of the Bible and Bible standards of living, a decrease in sex morality, the feminist movement with its emphasis on the independence of women, and the increase in percentage of people who come to adulthood and marriage without any discipline in the home, without inculcated respect for au-

thority.

Because of the strict position of the Catholic church, in areas which are largely Catholic the percentage of divorces is less. In areas where Protestants predominate, the percentage of divorces is higher. New York state recognizes only one legitimate cause for divorce, adultery; other states allow divorce for varying causes, some of them for drunkenness, non-support, desertion, mental cruelty, and even "incompatibility."

But when people are converted (Continued on page three)

## OUR LORD'S RETURN

By Evangelist D. L. Moody

2 Timothy 3:16.

Some people tell us when we take up prophecy, there is no use trying to understand it. But Paul says: "All scripture is . . . profitable for doctrine, etc." If God doesn't mean to have us study the prophecies, He wouldn't have put them into the Bible. Some are fulfilled, and He is at work fulfilling the rest.

We are told how He is going to come. When those disciples stood looking up into heaven at the time of His ascension, there appeared two angels, who said unto them (Act 1:11), "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Some have tried to tell the very day He would come. Perhaps that is one reason why people do not believe this doctrine. He is coming, we know that, but just when

He is coming we do not know. Matthew 24:36 settles that. Christ tells us to watch. "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Some people say that this means death; but the Word of God does not say it means death. John 21:23 seems to settle the matter.

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be done up in a few minutes; but I do not so understand it. The (Continued from page seven)



D. L. MOODY

## The Living Lord

By Evangelist Hyman J. Appelman, D.D.

(Message preached at Bethany Reformed Church, Chicago, Thursday night, March 15, 1945)

Tonight I read you the last part of the seventeenth verse and all of the eighteenth verse, of the first chapter of Revelation:

**"Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death."**

May we bow our heads for a word of prayer.

Prayer: "Our Heavenly Father, we wish it were possible for us to have the vision that John had in the long ago on the Isle of Patmos when he was exiled for the faith. Perhaps if we were to sacrifice as John did, if we were to suffer as John did, we too might have a clearer vision of the Lord Jesus Christ. But, oh, how desperately, how badly, how definitely, how dependently we need to see Jesus! Lord, show us Jesus and it sufficeth us. Show Him to us in the beauty of His holiness. Show Him to us in the blood-stained attraction of His mighty sacrificial devotion. Show Him to us in His resurrection power. Show Him to us as with bleeding, pleading hands stretched out to us. He beseeches us to be reconciled to God through Himself. Show Him to us as He strives to supply our needs, to keep us from sin and Satan, to keep us from the overwhelming of the circumstances and the sorrows that beset every one of us. Show Him to us as He begs us to give our lives unto His

tender care and keeping that He might break them, and mold them, and fill them, and thrill them, and give them back to us, that we might use them in the power of His Spirit for our good, and for His glory. Grant that before this service shall have come to its end, every soul of us in this auditorium may look up into the face of this living Lord and say, 'Lord, Jesus, have Thy way with us'—and back it up with every inch and ounce of all that we are and have, because we know that the way of the Lord is best for us. Make us, our Father, willing to be willing to comply with Thy will in the Lord. For we ask it, and in faith humbly, boldly, trustingly receive it and thank Thee for it, in Jesus' name and for His dear sake. Amen."

I remember a long time ago, it seems a long time ago, perhaps fourteen or fifteen years ago, the first time I ever heard Dr. George Truett preach. If you have never heard Dr. George Truett preach, you have never heard the gospel preached. He was utterly impossible. He was super-human. I have heard the giants of the land.

I have heard Woodrow Wilson, and Lloyd George, and Rabbi Stephen Wise, and others of their type, who are considered the world's greatest orators, but nobody could move me as could George Truett. I have heard him preach the same sermon half a dozen times, and cried the last time harder than I did the first time. I wanted to know the secret of his power. He came to the Seminary and spoke to us in chapel. In the message he told us (Continued on page two)



Dr. Hyman J. Appelman

## Books You Need for Christmas

By Lola M. Bradshaw,  
Assistant to the Editor

The last few issues of "The Sword" have carried advertisements of some of the books we publish. We want to remind you here to look over those ads, select the books you need for your friends for Christmas (and for yourself) and send your order to us at once.

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**The Coming Kingdom of Christ**, a great book, many Scriptures, no speculation. 148 pages, cloth, beautiful jacket. Price. . . \$1.25 (Continued on page seven)

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By Evangelist Robert J. Wells, Associate Editor

Next Tuesday is the editor's fiftieth birthday, the day we have been looking forward to for several weeks as the deadline for the special subscription campaign for **The Sword of the Lord**. For weeks and months we have been praying that God would increase the circulation of **The Sword of the Lord** to at least 50,000 subscribers by that date.

Subscriptions have been coming in in great numbers every day, and the results of the campaign thus far have been very gratifying indeed. But we must have several thousand more subscriptions if we are to attain our goal.

**All Subscriptions Must Be Postmarked Not Later Than Midnight, December 11th, if They Are to Be Counted in the Campaign and Special Free Premiums Are Expected**

This is the last issue of the paper you will receive before the campaign closes on December 11th. In order to take advantage of this opportunity to receive special free premiums for your subscriptions, your letter contain-

ing subscriptions must be postmarked not later than **midnight, December 11th**. We had expected to celebrate the conclusion of this campaign on this date, but since Dr. Rice will be in a union meeting in Wasco, California, on that day, the celebration will be held on December 17th, the day of his return to Wheaton from Wasco. At that time we will have a special birthday party in the offices of **The Sword of the Lord**, and we trust that we will be able to present Dr. Rice with the birthday present for which our readers and we in the office have been praying and planning these many weeks. This means that if your subscriptions are in the mail by **midnight, December 11th**, they will be received in time to be included in the total to be presented to the editor on the occasion of our celebration of his fiftieth birthday anniversary.

**Not Too Late to Send Christmas Gift Subscriptions**

Many of you are taking advantage of this special campaign to send Christmas gifts to your friends. For \$3.00 you can send (Continued on page eight)



the following story:

Years ago he held a revival in the great Baptist school, Baylor University, at Waco, Texas. Every unsaved student in that school, except one, was converted between Monday night and Thursday night. The meeting was to close Friday night. George Truett knew the boy who was unsaved. He knew his parents before they were married. He could not understand why that boy was so hard, why he was so seemingly indifferent. He came to church every night, just as the other students did. Attendance was not compulsory, but he came anyway.

One day some of the gracious Christian students in that school made an appointment between the boy and Dr. Truett in the college president's office. Dr. Truett and the boy sat down on either side of the president's desk. Dr. Truett tried to reason, to plead with the young man to give his heart to Christ. It turned out that the young man was an infidel, an atheist, not a smart aleck, but honestly an unbeliever. He somehow just could not bring himself to believe in the verities of the Bible, in the verities of our blessed religion. No matter what Dr. Truett could say, the boy would answer him. They couldn't stay there forever. They came to the end of the conference. Dr. Truett stood up, walked around the desk. The boy stood up. Truett stretched out his hand to the young fellow and said, "Son, I am sorry. I wish I could help you. You know more than I do. You have more education than I have. (And he meant it.) But," he said, "Son, you need Christ."

Instead of taking the outstretched hand, the boy looking up into the face of the preacher, his own face flushed red, said, "Sir, I would like to ask you one question."

"What is it, Son?"

"Dr. Truett, I am putting you on your honor to answer this question as man to man—not as a preacher, but as man to man."

"Well, what is your question?"

"Is Jesus real to you, or is He somebody in the Bible?"

George Truett said, he himself stepped back, stretched out his hands to that boy, and said, "Son, as man to man, Jesus is more real to me than the skin on my flesh."

Oh, how I want that kind of a Jesus! Will you understand me when I say I am not satisfied with the Jesus of the Bible. I believe the Bible is verbally inspired. I believe every single, solitary syllable of it. I believe Paul, John, Peter, James, Matthew, Mark, Luke, and the rest of them wrote under inspiration of the Spirit; but Paul's Jesus is not enough for me. I want Hyman Appelman's Jesus. I want the Jesus who lives in my heart. I want to feel Him, and know Him by personal, vital relationship, by personal experience. Here in this text He reveals Himself in all of His grace, in all of His wondrous glory as our living Lord.

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## THE SWORD OF THE LORD

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There are three thoughts in these words very simple, very clear; the foundation of our Christianity, the foundation of our service, the hope of the future, the victory that God has for us in Christ. First, the living Lord anchors our souls. Second, the living Lord actuates our service. Third, the living Lord assures our success.

## The Living Lord Anchors Our Souls

We know that in Jesus we have the Haven of Rest. We know that in Jesus we are anchored on the Rock of Ages. Do not listen to these people who say to you that you live above sin when you become a Christian. The devil does not even begin to tempt you before you are saved as he does after you become a Christian. I have found out—if you will permit my personal experience—that when God is getting me ready for some big work, that is when the devil tries the hardest to ruin me. That is when the devil sends all kinds of sin and temptation, and misunderstandings, and disappointments, and discouragement, in my way.

The Negroes have a story about a Negro slave before the Civil War. His name was Reuben. He was a Methodist lay preacher—a wonderful Christian. His master was a young man, very irascible of temper. He loved the Negro. The Negro was so close to him that no matter where the master went, the Negro went with him. But, every once in a while he would get angry with that Negro, chide him, curse him, sometimes beat him. One day they were out hunting. It was early in the morning. They were in a duck blind in a boat, talking with each other. "Reuben," the white man said, "there is one question I have been thinking of asking you about your religion."

"What is it, Master?"

"Reuben, you say you are a Christian. I am not a Christian. How is it that the devil is always worrying you and leaves me strictly alone?"

Reuben looked at his master in that semi-gloom and said, "Boss, you won't hit me if I tell you the truth, will you?"

"No, I will not hit you. Tell me. What is it? What is the difference? How come?"

"Boss, when you shoot into a covey of birds, and you kill one, and wound the other, which one do you send me after?"

"Why, of course, after the wounded one. The dead one will be right there when you get back."

The Negro looked up, smiled, and said, "Boss, you done answered your own question. You're plumb dead. I see flutterin'. I see a flutterin'."

That is true, isn't it? The devil goes after us Christians infinitely harder than he does after the unsaved, because he knows the unsaved are dead. He will have them any time he gets ready to come back for them. But, thank God, in this living Lord we have an anchor for our souls that nothing can take away from us.

If you were to ask me: "Preacher, are you a Christian?" I would say, "Yes." If you were to ask me, "How do you know it?" I suppose you would expect me to say that I know it because I feel it. But sometimes I feel it and sometimes I do not feel it. Do you know how I know I am a Christian? For two reasons: first,

because there is the living Lord interceding for me in Glory; second, because that same Lord died for my sins on Calvary's Cross. The Bible says so.

This living Lord anchors our souls first of all, because He guarantees to us the remission of our sins. If Jesus was raised from the dead—and He was—then there is such a thing as the forgiveness of sins. He Himself said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are witnesses of these things." (Luke 24: 26, 27) Oh, how many times have I smashed into Satan's face, when he has come to tempt me in doubting that wonderful assurance of Paul the Apostle: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13: 38-39)

Second, the living Lord anchors our souls not only because we have the remission of our sins, but also because here in Him there is a way of reconciliation to God, because as I behold Him, as I see Him sacrificing Himself for my sins, bearing the burden of my transgressions, in spite of my shortcomings, having patience with me, supplying my needs, interceding for me, such love melts my heart and leads me to seek the way of the Lord instead of the way of Satan. I can cry with Paul the Apostle, "For it pleased the Father that in him should all fullness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight." Oh, my friends, the assurance that comes when we know that the way of the cross leads home!

Third, the living Lord anchors our souls not only in remission, and reconciliation, but also in reception, and in rewarding. Here is what I mean. When I get so blue I can hardly stand it, when the revivals are cold and stiff (and some of them are—not too many, not even very many, praise God) it is a good thing to look up and forward to the rest in Heaven. You know, we cannot always have victory, you cannot always have great revivals. I had to learn it. A coach helped me. I want to pass it on to you. It is worth telling, it is worth listening to, it is worth heeding.

I was in a revival where the Louisiana State Normal School is located. It was going hard. We had a landslide before it was over, but at that time it was going hard. The coach one day after a shack session, after a dormitory session, talked to me as we left the dormitory. He said, "Preacher, you sure are in earnest. You sure are sincere. But I want to tell you something: you take it too hard. One of the first things I have to teach my boys about a football game is to fall limber." I never played

football in my life. I wasn't built for speed; I was built for comfort! So I didn't understand what the man meant.

It worried me. A few days later I met the coach on the campus. I said, "What do you mean: 'Fall limber'?" He said, "Don't you know?" I said, "No, tell me." He said, "Well, here are a bunch of boys playing a football game. One is tackled. If he should stiffen up his neck might be broken, his ribs might be crushed, a shoulder could be dislocated, a head bashed in, an arm twisted out of socket. He must relax with the tumble, then get up and fight some more." It sure did help me.

When I get in a weaving way, and things do not go as I want them to go, I turn to the seventh chapter of the book of Revelation to read the story of the multitude in Heaven, of every nation, of every kindred, of every tongue, of every tribe. When the elder describes them to John he says, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Listen, I may not be great, but my garments have been washed white in the blood of the Lamb. I may make mistakes, but my garments have been washed white in the blood of the Lamb. I may never be a great preacher, but my garments have been washed white in the blood of the Lamb. I may never have any more great revivals (I think I will, I hope I will. I would rather die than not to have them again), but, my friends, there is one sure thing I am going to Heaven. Nothing can change that. I am going to be received by God and rewarded for every tear that I have shed, for every bit of agony I have endured. So, I say again, the living Lord anchors our souls.

Think of the disturbances in this world. Think of the disheartening, disappointing things that

beset us on every hand. I can't understand how the people of the world can stay sane, can keep from committing suicide, in view of the terrors that are sweeping across the earth. But, thank God, we who are children of God still know that all things must work together for good to them that love God, who are the called according to His purpose. And "all things" include Hitler, in case you do not know it. "All things" include Hirohito, in case you do not know it. "All things" include the depression that is coming, in case you do not know it. Thank God, "all things" include the soon coming of the Lord Jesus Christ.

## The Living Lord Is The Actuator of Our Service

First of all, He actuates our service by example. Paul the Apostle says, "Let this mind be in you which was also in Christ Jesus." Is there any one of us in this congregation who does not aspire to be better, to be purer, to be holier, to be wiser, to be more powerful, to be more effective than we are right now? No! We are all longing for the higher things of grace.

(Continued on page six)

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# DIVORCE—

(Continued from page one) and set out to live according to the standards of the Bible, divorces decrease. The Scriptures above, the one from Matthew 19:3-9 in the words of our Saviour Himself, the other by divine inspiration given to the apostle Paul, sum up the Bible position on divorce. The Bible teaches that marriage should never be broken except by death, that the only legitimate reason for divorce is continued adultery, that is, fornication, and that Christian people can readjust wrecked happiness, regrow marital love. The home where there is disagreement, quarreling, broken vows, abuse, and even hatred, can be made into a happy home by the grace of God.

## I. Marriage Is a Lifetime Contract; Should Never Be Broken

In the teaching of the Lord Jesus on the question of marriage and divorce, several plain facts stand out, facts that should never be forgotten.

1. One comes to marriage leaving father and mother and all else. The husband is to "cleave to his wife." In Bible times the only divorces were on the initiative of husbands. There is no record of women divorcing their husbands. Women had little or no place in the commercial world, no way to make a living, and naturally clung to their homes. The Saviour in Matthew 19:5 quotes from Genesis 2:24 which says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Hence marriage means the honest forsaking of all others, that a man may cleave to his wife. Any such marriage is necessarily lifelong in its import.

2. Of man and wife it is said, "They twain shall be one flesh." A man and wife actually become one. Genesis 2:21-22 tells us that God caused a deep sleep to fall upon Adam, that He took one of Adam's ribs, closed up the flesh, and made Eve to be Adam's wife. Adam said, "This is now bone of my bones, and flesh of my flesh"

(Gen. 2:23). God could have made a woman without Adam's rib, but God thus chose to symbolize the fact that a man and his wife are of one flesh. Literally, a husband and wife become one in the bodies of their children. In normal and happy marriage, man and wife become a part of each other in a spiritual sense so that breaking the marriage is like rending the body apart. In their thoughts, customs, aims, enjoyment, hopes, and interests a man and wife become one. This necessarily means that the mating should be for a lifetime.

3. God Himself seals every marriage, makes it official and binding. People are not always wise in their marriage choices. They do not always do right in marrying. Some people marry who have no right to marry because one or both had divorces that God did not sanction, or because one is a Christian and the other is not, or because the motives back of the marriage are not honest motives and the vows are not sincerely taken. I say, not every marriage is a proper marriage. But whether the marriage be good or bad, God Himself seals it and joins the husband and wife together. God makes every marriage binding, and in that sense all marriages are made in Heaven, at least are made binding in Heaven. So the Lord Jesus says, "What therefore God hath joined together, let not man put asunder."

A woman seeking a divorce sometimes says, "I do not believe I was ever really married in God's sight. I did not love my husband. We were not fitted one for the other." But that is a silly and wicked excuse which God will not accept. He says that always the marriage is binding, and that God Himself joins husband and wife together. Marriage should be permanent.

Other Scriptures bear out the same teaching that marriage is binding until death. I Corinthians 7:39 says, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Marriage is binding until death. After one's mate dies, God gives the privilege of marrying again. But all marriage is intended to be a lifetime contract broken only by death.

## II. Divorce for Drunkenness, Desertion, Non-Support, Cruelty, or Incompatibility Is Wicked, Forbidden in the Bible

In Old Testament times, Moses, because of the hardness of the people's hearts, allowed a man to give his wife a writing of divorce and send her away. But from the beginning God did not intend this. God made man and woman male and female, and made them to cleave one to the other until death should part them. In the plain words of the Lord Jesus, God never sanctions divorce except for the cause of fornication. A man may be a drunkard, may waste his money, beat his wife, leave his children in direst poverty, yet his wife has no right to a divorce. A woman may be a shrew, her home may be disorderly and dirty, yet her husband has no right to a divorce on any such ground. Mankind is a race of sinners. Every man must know that the woman he marries has faults. Every woman who marries must realize that she is marrying a frail human being like herself. Any woman who marries a drinking man is likely to find herself tied to a drunkard. Any home in which Christ is not taken as Saviour and Lord and in which He is not followed lovingly and loyally is likely to be made into a Hell on earth. But no one should ever marry who does not

accept the hazards involved and plan to keep the vows that he makes at the marriage altar to love and cherish and honor his mate "until death do us part."

If people will accept the honest position that marriage is to be dissolved only by death, they will be slower to marry. They will also be slower to go into sin that might ruin the happiness of marriage. But marriage is not to be broken for any reason but fornication.

In fact, the Scripture indicates that no divorce is recognized by the Lord unless one of the mates has been guilty of fornication. A couple, divorced on unscriptural grounds, is still regarded as married in God's sight. For Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. 19:9). A married person in taking another wife or husband commits adultery, because he is already married. And Jesus said, "Whoso marrieth her which is put away doth commit adultery." When a man takes a divorced woman whose marriage was not broken by fornication, he is taking a married woman; in other words, he is taking another man's wife. God still counts the marriage binding until it is broken by fornication. So no one should ever plan to get a divorce for drunkenness, non-support, cruelty, desertion, incompatibility, or for any reason other than for persistent adultery, called fornication.

## III. Fornication Breaks the Marriage, Allows Divorce

When Jesus said there should be no divorce "except it be for fornication," the word for fornication is the Greek word *porneia*, the term for whoredom. This word, in the Greek, has the same root as does the word for whoremonger and the word for harlot. So what Jesus meant to say was that unless the wife played the harlot, or unless the husband were a whoremonger, divorce should not be sought nor granted.

Adultery and fornication are the same act. Some people have thought that adultery was a sin of married people, and fornication the sin of single, or unmarried, people. But this is not an accurate classification. Adultery, to be sure, is a term usually used about married people, but not always. For example in the Ten Commandments "Thou shalt not commit adultery" covers all sexual sins. No intelligent person would say that the Ten Commandments forbids immorality on the part of married people, but does not rebuke the same sin by unmarried people. In the Bible the word adultery is used for a single act of illegitimate intercourse, while the word fornication is used for a course of whoredom or harlotry. Hence, it seems to me that the Saviour means that if a wife has gone into a course of harlotry and cannot be reclaimed to purity and fidelity to her husband, the husband has a right to divorce. Naturally, I believe that the same principle would hold about a wife's divorcing her husband who is a fornicator, that is, who is a whoremonger, an habitual sinner in this matter.

I believe the inference is that if a woman fell into adultery, the husband should, if he can, forgive and reclaim his wife. The inference is, I think, that if a husband fell into one act of adultery, a temptation, the wife ought to forgive him, win back his love and devotion, if possible, and his fidelity to the marriage vows, and keep him as a husband.

In fact, though the Lord Jesus

permits a divorce for fornication, He does not require it. The Lord Jesus never commanded, nor is there any statement in the Bible, that a marriage necessarily ought to be broken for any sin or any cause. The Lord permits divorce for fornication, that is whoredom, by one of the mates, but He does not demand it.

I think it is obvious that a persistent course of harlotry on the part of a wife and of whoremongering on the part of a husband robs marriage of its essential meaning and beauty. Sad and tragic as divorce always is, a child of God is permitted to seek a divorce if the mate is definitely committed to a course of immorality and sexual sin.

But what is a Christian to do if his mate departs and will not live with him? That is answered in I Corinthians 7:10-11: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Let a wife not leave her husband. Let the husband not leave his wife. But if the two are estranged for other reasons than fornication, the Christian should remain unmarried, hoping to restore the home with the mate.

Sometimes when one mate is converted and becomes an ardent Christian, the ungodly companion rebels. The Christian finds his marriage threatened by his ungodly companion's leaving. What should the Christian do in such a case? The answer is given that he should remain unmarried, or the wife who has an unsaved husband should remain unmarried, hoping to have the marriage restored. First Corinthians 7:12-16 says, "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

Thus it is clear that while a Christian ought not to marry an unsaved person, if they are already married, the marriage ought not to be broken. The Christian wife ought to remain with her unsaved husband, or the Christian husband ought to remain with his unsaved wife, "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" One must not break his marriage because the companion is not a Christian. And as long as there is hope, the Christian must remain ready to be reconciled. The children of such a marriage are legitimate children. God's blessing is upon the home in which a Christian stays with his unsaved mate for Jesus' sake.

But what if the parted mate marries someone else? Often this question arises when a marriage has been broken and when the divorce was not based upon fornication. Suppose a husband has left his wife. Or suppose that years ago they quarrelled, with either

or both to blame, and broke up their home. They got a divorce, though it was not on Scriptural grounds. Now suppose the husband has married another woman. What should his former wife do? Is she free? Should she count herself divorced?

The answer is yes. When a man marries again, and lives with another woman, that in itself is adultery, is fornication, enough to break the former marriage. In such a case the wife should count herself divorced and count her marriage broken by fornication, since he who was her husband is now the husband of another. And Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. 19:9). So the husband, on taking a second wife when the first marriage was not broken by fornication, committed adultery. That of course, would break the former marriage. If the first marriage was not broken before one mate remarried, it would be broken as soon as one mate remarried and started living with another companion. Fornication is the only Bible ground for a divorce, but one has a right to a divorce on Bible ground.

(Continued on page four)

## Peace Uncovers Plight of Hebrew Christians



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(Continued from page three)  
**IV. Do Not Break a Second Marriage**

Divorced people who have married again should not break the second marriage. The second marriage has broken the first marriage. God Himself holds the second marriage binding. To break it would do no good, but would do great harm.

Many people, even Christians, have the tragedy of divorce in their past. Many people, like a Christian woman who wrote to me recently, either married a divorced person, or were themselves divorced and married again, before their conversion. Should the second home be broken? Is it a sin for a wife or husband to be true to a second marriage? Can God be pleased as long as the second marriage is maintained?

These are serious questions. The answer, according to God's Word, is this: **DO NOT BREAK THE SECOND MARRIAGE!** Two wrongs never made a right. It would usually be impossible to restore the first marriage, and the Bible does not command it, even if it were possible. Confess the sins of the past, but do not sin again by another divorce or separation!

Here is my letter in answer to the inquiry of a troubled Christian woman:

"You married a divorced man, you say, seventeen years ago. Five years ago you were saved and have been earnestly living for Christ ever since. Now some preachers say that if you continue as the wife of this man you should not take the Lord's Supper. You ask my counsel.

"I will answer your problem prayerfully, the best I can. It is the same problem many others have.

"My conclusion, backed up by the Bible, is this: you should continue as the wife of your husband. The past is gone and cannot be undone. It would be an additional sin for you to quit your husband, or to refuse to live with him as his wife. Your husband likewise is married to you and has no other wife. The past is gone. He cannot change it. His former wife is not now his wife. To break the present marriage would be a sin. If you are now living for God the best you know, then you have a perfect right to go on and serve the Lord, take the Lord's Supper, and do any Christian work proper for a devout and consecrated woman, for which you may be prepared and equipped.

"Here is what Jesus said in Matthew 19:9, 'And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.' Deuteronomy 24:1-4 says, 'When a man hath taken a

wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorce, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorce, and giveth it in her hand, and sendeth her out of his house; or if the latter husband dies, which took her to be his wife: her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.'

"Note the following facts from the above Scripture:

"1. Divorce meant exactly the same in both the Old Testament and the New Testament. But in the New Testament Christ gives the clear law that divorce is wrong for any cause except for fornication (or continued adultery). Comparing these two passages, then, fornication breaks the vows of marriage and gives a right for divorce. When divorce has taken place on this Bible ground, the first marriage is broken entirely, and the parties are free to marry again. In such a case, a woman who has been divorced and is remarried does not have two husbands, as people sometimes say. The husband of a second marriage is her husband, and the husband of the first marriage is 'her former husband,' the Bible says.

"2. It is equally clear, specially from Deuteronomy 24:4, that when a marriage has been broken, and one of the parties has married again and lived with another man, the wife may not go back to the husband of her first marriage, or the husband could not go back to the wife of his first marriage, 'for that is abomination before the Lord,' we are told.

"3. One who gets a divorce for any other ground besides fornication, and marries again, commits adultery, said Jesus in Matthew 19:9. If your husband got his divorce not because of fornication, then when he married you and started living with you as your husband, he was guilty of fornication. If his first marriage was not broken before, then it was broken after he married you and lived with you. In either case, he is not now bound to his first wife. God forbids that he should go back and marry her again.

"It would do no good for you to leave your husband. It would simply bring more reproach on the cause of Christ and cause more unhappiness.

"In conclusion, you have only one husband, the man you are living with, and he has only one

wife, yourself. You should live together according to the clear Scriptural rule of I Corinthians 7:3-5. Note in verses 5 and 6 that even to be apart, one from the other, for a season of fasting and prayer is not commanded. Paul spoke what he did by permission, not as a command. God does not require husband and wife to live apart, and no preacher should give any such instructions.

"Divorce is a terrible thing. It brings always much heartbreak. Sin always brings trouble. Some sins we cannot undo. We can only confess them to God and have them forgiven. If your husband had a Scriptural right for divorce before he married you, then he should not be blamed. If he did not have a Scriptural right for divorce, he did wrong and he should confess his sin to God and have it forgiven. But he cannot undo it, and he should not break his present home and marriage."

(The above is only about one third of a chapter on divorce published in the editor's new book, "The Home: Courtship, Marriage, and Children." The rest of the chapter will be published later, God willing. There are 22 long chapters of thrilling interest answering nearly every kind of problem on the home in the big book, which is now being given with three eight-month subscriptions at \$1.00 each.)

## Chaplain Lewis Wunneburger Re-Enters Evangelism

By the Editor

Evangelist Lewis Wunneburger won many souls to Christ before enlisting as a chaplain in the United States Army. He is now in Korea, hopes to be home for Christmas with Mrs. Wunneburger and his two daughters, Nelle and Alma, at Austin, Texas. He will be available for revival services, God willing, beginning the last of January or the first of February. He is southern Baptist in background, is a fervent, Spirit-filled evangelist, sound in doctrine and brotherly in spirit. He has had great success in soul-winning both in evangelistic work in this country and in his work among soldiers. We feel led to announce his re-entry into evangelism so that churches and pastors who are interested may contact him. Address:

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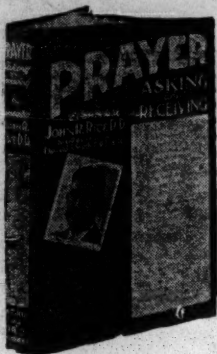
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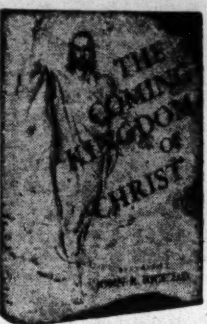
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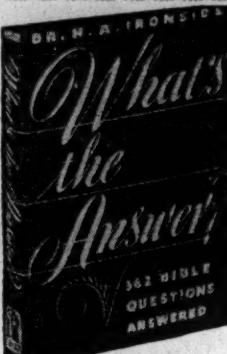
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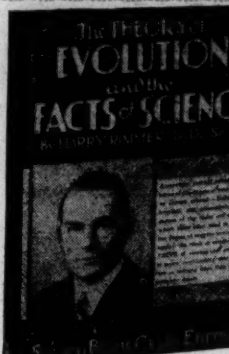
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# The Living Lord

(Continued from page two)

I remember when I was going to school, and you remember when you were going to school, how we studied biographies. Sometimes we had to study them. Sometimes we studied them because we wanted to. We read about Abraham Lincoln. We read about George Washington. We read about Robert E. Lee. We read about the great men who have made America what it is today. Our hearts thrilled within us. We wanted to be like them. We wanted to walk like them, and talk like them, and think like them, and act like them, and live like them, and achieve what they did. Now, my friends, the living Lord holds up before us the example of His own perfect life. There never has been anybody, there is not anybody now, there never shall be anybody, who is more deserving of emulation than this blessed Son of God. I have told you before, and I say to you again: I would rather people say about me what my wife says about Gypsy Smith than to have anything and everything God can give me, Heaven

included. I mean every word of it. She said, "When that man comes into the pulpit, it is just like the Lord Jesus Christ stepping out to declare the unsearchable riches of grace." I would rather affect you as George Truett and Lee Scarborough, the president of my Seminary, affected me than to have anything and everything else God can give me, Heaven included. Why, I have had the privilege of being on the same platform with those men. All Dr. Scarborough had to do was to just squint up his eyes, as he would if he were looking at the sun out there on those West Texas prairies, and look at me, and I would start bawling. Why, George Truett could be on a platform or in a room and if by chance I walked in there I'd get St. Vitus dance. I'd just tremble all over. He was like the Lord Jesus Christ. I want to be like Jesus with everything I am and have. Oh, there is the actualization of example.

Then, my friend, He actualizes our service not only by example, but by gratitude. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." I fell in love with two verses of Scripture. Right here on my watch, you can't see it out there in the congregation, are the words, II Corinthians 5: 14, 15. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." "For ye are bought with a price," says First Corinthians 6:20. There is the actualization of gratitude. We owe it to Him. He is entitled to it. He has done so much for us.

Still further, there is the actualization of need. "The harvest truly is plenteous, but the labourers are few." (Matt. 9:37) "Go ye therefore and make disciples of all nations." "Go preach the gospel to every creature." The need that God has, and the need the world has, for our service, as illustrated in the toil of the Lord Jesus Christ, is another actualization to our service.

Then, last of all, there is not only the actualization of example, not only the actualization of gratitude, there is not only the actualization of need, there is also the actualization of reward: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (II Tim. 4:8) Is there anything in this world

that is too big a price to pay to hear Jesus say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord?" Listen, there are medals being given out now by the hundreds, by the thousands. Every fighting nation is giving out medals. There will be honors! There will be monuments. There will be decorations. There will be emoluments. There will be all sorts of stars, chevrons by the acres, but I say to you that all these things are temporal. There is just one thing that will outlast eternity. That is the crown of reward, the crown of righteousness the Lord Jesus Christ will give us at the end of the journey, when we shall have served out our day in His name, for His sake, in accordance with His precious, holy will. So I repeat, this living Lord, this Jesus, is our actuator to service as an example, because of our gratitude, because He needs us, and last of all, because He is a good Paymaster. One of these glorious, joyous, victorious days He is going to pay us for everything we have done, for everything we have suffered, for everything we have endured.

## The Living Lord—The Assurance of Our Success

Now the last word! Not only is this living Lord the anchor of our souls, not only is He the actuator of our service, but He is the assurance of our success. It is utterly impossible for a Christian to fail. You might stumble and fall by the wayside for a little while, but when the last account shall have been balanced, when the last record shall have been examined, you will find that every child of God is an eminent success, a success here, and a success hereafter.

First of all, there is the assurance of our salvation. God has never broken any promise that He has spoken. The blood of the Lord Jesus Christ and His intercessory prayers seal and guarantee our eternal salvation. Those who would make us doubt the final preservation of the twice born, my friends, I am afraid, just do not have the right kind of a vision of the Lord Jesus Christ. Our salvation does not depend on us, on anything we have done, on anything we are doing, on anything we shall do. It depends on what Jesus Christ has already done abundantly and super-abundantly for the ages, for all sinners, for all sin, for all time and eternity.

There is further the assurance of the success not only of our salvation, but there is the assurance of the success of our service. We cannot offer a prayer; we cannot give a penny; we cannot deliver a testimony; we cannot make the slightest kind of a sacrifice, but what the exact recording angel in Heaven writes it down in the book of God's remembrance. Here and hereafter God has knowledge of what we have done, of where we have been, of the innermost secrets of our hearts. I thank God that the Paymaster at the end of the journey is not the Baptists, or the Methodists, or the Presbyterians, or the Reformed, not you or I, but God. God reads our hearts. He knows what we want. He knows how sorry we are for our sins. He knows how heartbroken we are over our mistakes. He knows how bitter the tears we have shed over our misdeeds. He takes our intentions; He takes our desires; He takes our aspirations; He takes our hopes, into much more cognizance than He takes our deeds, because we are stumbling children, because we are hesitating children, because we do not always know what is right, we do not always know what the right thing is to do. Thank God, the Lord does not judge the books of our lives by their covers. Thank God, the Lord can read the most secret hopes, the innermost ambitions, the hidden aspirations, the sacred attitudes of our souls. All these things are written down in the archives of glory.

Last of all, there will be the

assurance of success not only in our own salvation, not only in our own service, but in the salvation, in the souls, in the service of others: How much money do you reckon I would take to change the testimony of this girl who came to me a night or two ago and said, "Brother Appelman, you remember I was converted when you were here two years ago?" I would rather have that than all the universe put together. What is the world worth alongside of a testimony like that?

Sure it is hard. The Devil will fight us every inch of the way. He fought Jesus. Why, will you understand me when I say that Dr. Hakes, that Brother Headley back yonder, that our brother who prayed from the First Reformed Church, that any one of these three men have won more souls to God than Jesus Christ did when He was here upon this earth. You talk about being opposed by Satan! We haven't resisted unto blood yet. Oh, how good the Lord has been to us; how when we have gotten blue and discouraged and unhappy, ready to throw up our hands and quit. He sent the showers of His mercies upon us, and souls have come down the aisles taking the way of the Cross, accepting Christ as their Saviour, rejoicing with us in the assurance of their salvation.

My friends, it is like this, and I'm finished. Some years ago in India an old medical missionary, an old medical preaching missionary, was stretched out on his last sick bed. He was an old man. He had been in India a long, long time. About two or three years before this old man got sick, his church from England had sent a young medical preaching missionary to take over the work, to help him. The old man remained in bed most of the time. After a while, he couldn't get up and out at all. The young fellow carried on the mission work. Every evening he would come in and report to the old man. One night he came in, sat down by the sick man's bed, opened his portfolio, read some letters that he had gotten that day, made an exhaustive, exact report of what had happened that day, knowing how the old man's heart was in the mission. When the account was finished, the two engaged in a season of prayer. Instead of getting to his feet and as usual saying, "Doctor, my wife and boy are waiting for me," the young missionary sat there lost in

a brown study.

The old man waited for him to speak. The minutes wore on, finally the old man said,

"Doctor, there is something on your mind that you haven't told me. Have you had some trouble?"

"No, I guess I had better be going. I don't want to worry you."

"Sit down, doctor. Tell me what is the matter."

"Oh, it's a personal matter. I don't want to worry you."

"Never mind, doctor. Sit down and tell me what it is. I want to help you if I can."

"Well," the young fellow said, "I guess I had better share it with you."

He opened his portfolio again to take out two letters.

"I got these two letters today. One of them is from our pastor (the pastor of both of them back yonder in England) you know, he has the largest church in our denomination."

"What does he want?"

"He says he is getting ready to retire. He wants me to come back, and take the church, be pastor there, if God will put it on my heart."

"What is the other letter?"

"The other letter is from our foreign missions secretary, who is a member of the church. He says that if I come back and take the pastorate, in a few years he is going to retire, and the chances are, perhaps the certainty is, that I will be elected foreign mission secretary of our great denomination. Now, doctor, I want you to answer me as you would your own son. What shall I do? You've been here a long while."

The old man smiled and said, "Yes, forty-seven years."

"You have seen your wife and children die."

(Continued on page seven)

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"Yes, my wife and five children. They all died of the same thing, tropical fever. If they had been in England, they might have been alive yet."

"And, doctor, after these forty-seven years with all that terrible sacrifice, all you've got to show for it is a one-room church and a few members."

"Yes, a one-room, adobe building and fifty-three communicants."

"Well, doctor, tell me, shall I stay here, bury myself here for half a century, and at the end of that time—now I'm not trying to hurt you,—at the end of that time, have as little to show for it as you have, or shall I go back to England and do the greater work?"

The old man closed his eyes, the hot tears, pearl-like, coursing down his cheeks. The young fellow could see the old man's lips move in prayer. Finally opening his eyes, the aged saint said, "Doctor, I think I can help you. One of these days I'm going to die. Be it soon or late, God's will be done! I'm ready. My soul will climb up that steep ascent and knock on the pearly gates. The angel will open the gates to welcome me. He will direct me to the throne of grace where Jesus is. I'll start down the golden street, take a few steps, when from the beautiful grove by the side of the road, there will come dancing out a starry-eyed, brown-skinned, quick, Hindu maiden. She will come up to me, get hold of my two hands in hers, and jumping up and down, she'll sing out, 'I'm so glad you are here. I've been waiting for you all these years.' I will just look at her and then after while she will say, 'You don't know me, do you, doctor?'"

"Darling, I've met so many of you in India, I can't remember one."

She'll smile up at me and give

me her name. 'You ought to remember me. You led me to Christ. You baptized me. I wonder if you will let me do something. Will you do me a favor?'"

"Certainly, what is it?"

"Will you let me take you to Jesus?"

"Sure if you want it that way. I'll be glad for your guidance."

She'll take hold of my hand. We'll start walking down the street. She'll point to this angel, and that saint, and that beautiful bird, and that delightful building, and that wonderful flower. We shall come to the throne of glory. Because He is Jesus, He is not going to wait for me to come all the way, but He will come down to meet me. Before I will have a chance to fall at His feet, that little girl will take hold of Jesus' hand in her free hand, bringing our two hands together on her little breast, she'll say, "Lord Jesus, this man left his home and his country and his people. He came to India to my people. He saw his wife die. He saw his children die. He buried himself among my people. He gave up his life for my people. Lord Jesus, he was the first one to tell me about you, and I want to be the first one to tell you about him."

The old man ceased speaking. The young fellow sat there a minute, his head bowed in his hands. Then he slipped down on his knees, pressed his face and his body hard against the old man on the bed, and sobbed out, "Doctor, I'll stick."

So will I! So will I! You know why? Because I know that when I've shed my last tear, when I've made my last mistake, when I've preached my last poor sermon, when I've done my last best, I'll close my eyes, open them again to see Jesus face to face. There is not any price in the world, too big to pay for that.

## OUR LORD'S RETURN

(Continued from page one)

first thing He is to do is to take His church out of the world. He calls the church His bride, and He says He is going to prepare a place for her.

In the closing verses of the fourth chapter of I Thessalonians, Paul says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." That is the comfort of the church. Dean Alford says that he must insist that this coming of Christ to take His church to Himself in the clouds is not the same event as His coming to judge the world at the last day. The deliverance of the church is one thing, judgment is another. The trump of God may be sounded, for anything we know, before I finish this sermon—at any rate, we are told that He will come as a thief in the night, and at an hour when many look not for Him.

In the first chapter of I Thessalonians, Paul says: "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." To wait for His Son; that is the true attitude of every child of God. Then over in the next chapter (I Thess. 2:19) he says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" And again, in the third chapter, at the thirteenth verse: "To the end that he may establish your hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ with all his saints." Still again, in the fifth chapter: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night?" He has something to say about this same thing in every chapter. Indeed, I have thought that this epistle to the Thessalonians might be called the Gospel of Christ's coming again.

There are three great facts foretold in the Word of God. First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost. Third, the return of our Lord from heaven—for this we are told to watch and wait till He come.

Take the account of the words of Christ at the communion table. It seems to me that the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come."

Some people say, "I believe Christ will come on the other side of the millennium." Where do you

get it? I cannot find it. I do not find any place where the Lord says the world is to grow better and better. I find that the earth is to grow worse and worse, and at length there is going to be a separation. Two women grinding at a mill—one taken and the other left; two men in one bed—one taken and the other left. The church is to be translated out of the world, and we have two examples already, in Christ's kingdom, of what is to be done for all true believers. Enoch is the representative of the first dispensation, Elijah of the second, and as a representative of the third dispensation, we have the Saviour Himself, who became the first fruits of them that slept.

Now some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that most of the spiritual men in the pulpits of Great Britain are firm in this faith. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain wealthy

and fashionable churches where they have the form of godliness, but deny the power thereof—this doctrine is not preached or believed. We live in the day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to looking for the return of our Lord. I have felt like working three times as hard ever since I came to understand that my Lord is coming again. I look upon this world as a wrecked vessel. God has given me a lifeboat, and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but

(Continued on page eight)

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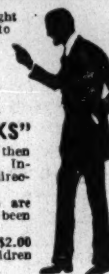
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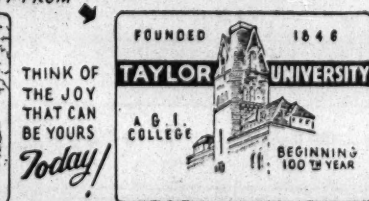
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(Continued from page one)  
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## Our Lord's Return

(Continued from page seven)  
the children of God do not belong to this world; they are in it, but not of it. This world is getting darker and darker; its ruin is coming nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you, then, make the grace of God a failure?" No; grace is not a failure, but man is. Man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save His church, but He will save them finally by taking them out of the world. "Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed then? No; no man is disappointed who obeys God. The world waited for the first coming of the Lord, 4000 years and then He came. He was here only thirty-three years and then He went away; but He left us a promise that He would come again; and as the world watched and waited for His first coming and did not watch in vain, so now to them WHO WAIT for His appearance shall He appear a second time unto salvation.

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### STORY-O-GRAPHS

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## Soldier in Marseille, France, Delights in The Sword

By the Editor

From Marseille, France, we have a fine letter from Private Forrest Nye, in the American army, telling how The Sword of the Lord has caught up with him after having been delayed by army authorities because he was moving about so much. This letter surely should encourage some of you to send The Sword of the Lord to Christians in the armed forces, and to others who have not yet had a chance to read it.

"Dear Friend:

"Recently I received 11 copies of The Sword of the Lord at one time. But I assure you it was not anyone's fault at the publication office. We were shifting around and when the war ended abruptly we

stayed here in Marseille. Our mail had been held up in New York. So now I'm enjoying them all at one time as fast as I can read them and still digest their wonderful messages. One thing, they never become old like a newspaper, and if I were to receive some even dated 1944 or older they still are

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"Yours,"

Pfc. Forrest Nye

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